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## REPORTS.

ROMANIA, Vol. XXII (1893).

Janvier.

E. Philipon. Les Parlers du Forez cis-ligérien aux XIIIe et XIVe siècles. In 20 pages devoted to phonology and morphology and 24 pages of dialect texts, the author sets forth the character of the vernacular speech in the old province of Forez, north of the sources of the Loire.

A. Jeanroy. Trois dits d'amour du XIIIe siècle. These pieces, numbering respectively 193, 264 and 170 verses, and composed by Adam de la Halle, Névelon Amion and Guillaume d'Amiens between the years 1260 and 1280, had not been previously published. They are here critically edited, and accompanied by introduction, notes and glossary.

R. J. Cuervo. Las segundas personas de plural en la conjugacion castellana. Just as Americans of the United States have signalized their devotion to the speech of the mother-country by making a number of the most important contributions to English lexicography, so a Chilian and a Colombian of South America (Messrs. A. Bello and R. J. Cuervo, particularly the latter, in his revised edition of the *Gramática castellana* of the former and in his own *Diccionario de construcción y régimen de la lengua castellana*) have made the most valuable contributions to Spanish grammar. In the present article Mr. Cuervo discusses an interesting point in Spanish philology. In the 13th century all the 2d plurals of the Spanish verb except the imperative (*escucha*) and the preterit (*escuchastes*) ended in *-des*. The history of their later development is treated under (1) forms originally paroxytonic, (2) forms originally proparoxytonic, (3) forms in *-tes*, (4) other analogical formations, (5) conjectures.

P. Meyer. Les manuscrits de Bertrand Boysset (*fin*). II. Recueil de morceaux variés (40 pages). Continued from vol. XXI 557-80.

Mélanges. P. Guilhiermoz. Une charte de Gace Brulé. "La vie de Gace Brulé, comme celle de la plupart des trouvères, est fort obscure : il vivait à la fin du XIIe siècle ; il était Champenois ; il passa quelque temps en Bretagne, où il avait été appelé par le comte Geoffroi II ; il était chevalier. Voilà à peu près tout ce qu'on sait de lui, et ce n'est pas beaucoup. Aussi nous a-t-il paru intéressant de signaler une charte, datée de 1212, qui émane d'un seigneur nommé 'Gatho Bruslé.'"—A. Thomas. Les premiers vers de Charles d'Orléans. In his edition of the poems of Charles d'Orléans, Champollion-Figeac, by confusion, attributes to Louis d'Orléans, afterwards Louis XII of France, a short moral poem entitled *Le livre contre tout péché*. Three verses of the poem read as follows :

Ce livre, lequel, Dieu donnant,  
Je nommé [*name erased*] d'Orleans  
Fiz quant je eus acompli X ans.

The name to be restored is here shown to be Charles, and we are thus placed in possession of a boyish production of the distinguished poet.

Comptes rendus. Études romanes dédiées à Gaston Paris le 29 décembre 1890 (25<sup>e</sup> anniversaire de son doctorat ès lettres), par ses élèves de France et ses élèves des pays de langue romane (G. Paris). On the 9th of August, 1889, the fiftieth birthday of Professor Paris, he was presented with a volume of essays by his former Swedish students. The following year brought him a similar but more extensive anniversary testimonial, composed of studies by thirty-eight French savants, six Swiss and one Belgian. "Plus d'une, parmi ces contributions mêmes, dépasse les limites où j'ai le droit et le moyen d'exercer une critique utile; la plupart sont en rapport plus étroit avec mes études habituelles. Quelques unes sont d'une haute importance; toutes, je puis le dire bien sincèrement, ont de l'intérêt et de la valeur, et je ne puis qu'être fier et heureux de voir mon nom associé à des travaux aussi divers et aussi remarquables. . . Je me rappelle qu'il y a vingt-cinq ans, dans la première leçon publique que je fis, aux cours libres de la rue Gerson fondés par M. Duruy, je disais que le vœu de tout professeur digne de ce nom pour chacun de ses élèves est le vœu d'Hector pour son fils :

*Καί ποτέ τις εἴησι· Πατὴρ δ' ὄγε πολλὸν ἀμείνων.*

Ce vœu s'est réalisé pour plus d'un de ceux qui, venus de France ou de l'étranger, ont depuis lors trouvé dans mes cours et mes conférences leur première initiation à la science. En voyant la façon dont ils ont su développer et accroître le germe qui leur avait été confié, je me dis que ma carrière didactique n'a pas été inutile, et cela ne me fait pas seulement plaisir, cela me prouve que j'ai eu raison, contre l'avis de quelques conseillers bien intentionnés, de donner inflexiblement à mon enseignement la direction toute scientifique que je lui ai donnée, le tenant également à l'écart de toute préparation à un examen quelconque et de tout appel à l'intérêt d'un public étranger au travail: cela m'a valu quelques heures difficiles, où j'ai pu craindre de me trouver isolé, et, par suite, d'avoir choisi une mauvaise voie; mais je suis aujourd'hui délivré de mes doutes et largement payé de mes peines."—W. Golther. Geschichte der deutschen Litteratur. Erster Theil. Von den ersten Anfängen bis zum Ausgang des Mittelalters (G. Paris). "M. Golther s'est fait connaître par des études approfondies, très personnelles et très méritoires, quoique parfois un peu aventureuses, sur plusieurs des questions les plus intéressantes du sujet qu'il présente ici en résumé. . . Toutefois, nous n'en parlerions pas ici si l'auteur n'avait donné à son exposé un caractère particulier, en y introduisant beaucoup plus intimement qu'on ne l'avait fait jusqu'ici l'étude de la poésie française du moyen âge. . . C'est sur la matière de Bretagne que M. Golther, comme on sait, a fait des études spéciales. . . L'élément celtique dans les romans bretons est assurément beaucoup plus

important que ne le dit M. Golther, suivant en cela M. Förster . . . La vérité sur cette question, que M. Zimmer a posé avec tant d'éclat, mais qu'il sent bien lui-même n'avoir pas résolue, se dégagera peu à peu des recherches faites sans parti pris, et on verra certainement qu'il ne faut exclure de la contribution à la matière de Bretagne aucune des trois régions bretonnes, ni la Cambrie, ni la Cornouaille, ni l'Armorique, et qu'il ne faut jamais oublier, derrière cette couche, relativement récente, où a germé la poésie franco-bretonne, les assises plus profondes qui la rattachent à la branche gaëlique de la race celtique."

Chronique. Eduard Mätzner, distinguished for contributions to Romance and Germanic philology covering over half a century, died July 13, 1892, at the age of 87 years. From 1858 to 1888, when he retired, he was principal of an important girls' high school in Berlin. In 1843 appeared the first volume of his *Französische Syntax*, in 1856 the first edition of his *Französische Grammatik*, and in 1860 the first volume of his great *Englische Grammatik*. He left unfinished the most extensive of his undertakings: *Altenglische Sprachproben, nebst einem Wörterbuche*, the publication of which was begun in 1867. [It was the characteristic boast of Mätzner, in private intercourse, that his scientific productions were based exclusively on his own individual researches.]—Siméon Luce, member of the Académie des Inscriptions et Belles-Lettres, professor at the École des Chartes, died December 14, 1892, at the age of 59. Mr. Luce, who was devoted chiefly to historical studies, edited for the Société de l'histoire de France the *Chronique des quatre premiers Valois*, and eight volumes of the *Chroniques* of Froissart (which will be continued by G. Raynaud), and for the Société des anciens textes français the *Chronique du Mont-Saint-Michel*.—A new learned review has been established in Italy, the *Rassegna bibliografica della letteratura italiana*, under the competent direction of Prof. A. d'Ancona.—The English collection of the Master of the Rolls (*Rerum Britannicarum Medii Ævi Scriptores*) has been increased by the appearance of volume II of the Memorials of St. Edmund's Abbey, edited by Thomas Arnold. It contains an original edition of the Anglo-Norman *Vie de Seint Edmond le Rei* by Denys Pyramus. This text is even less satisfactorily edited than was that of Gaimar, which appeared earlier in the same collection.

Livres annoncés sommairement (13 titles).

#### Avril.

W. Cloetta. Le mystère de l'Époux. This brief text, consisting of some 95 lines of mingled Latin and French, of which only about a third part is French, seems to be the oldest dramatic piece preserved in any form of Romance speech. It is here edited with elaborate introduction and critical apparatus (52 pages).

A. Piaget. Simon Greban et Jacques Milet. In his *Complainte de la mort de Millet*, Simon Greban, in enumerating the works of Milet, mentions "Ung livre de grant excellence Nommé *la Forest de tristesse*," hitherto supposed to have been lost. Mr. Piaget has discovered it in the *Jardin de*

*Plaisance* (printed for Antoine Vérard about the year 1500). The *Forêt de Tristesse* is a poem of some 5000 verses, written in 1459 in the allegorical manner of the *Roman de la Rose*, and is here briefly analysed, with extracts.

E. Picot et A. Piaget. Une supercherie d'Antoine Vérard: les *Regnars traversans* de Jehan Bouchet. Jehan Bouchet holds an honorable place among the French poets of the first half of the 16th century. The title of his first work, *Les Regnars traversans les perilleuses voyes des folles fiances du monde*, had been inspired by a Latin elegy of Sebastian Brant's, *Alopekhi-omachia, seu de spectaculo conflictuque vulpium*. Antoine Vérard, the great Paris bookseller, undertook the publication of Bouchet's poem, but what was the latter's stupefaction, upon the appearance of the work in a luxuriant illustrated edition two or three years later (in 1503), to find that his own name had been suppressed from the volume and that the title-page bore "par Sebastian Brand, lequel composa La Nef des folz [*Narrenschiff*] derrenierement imprimee a Paris." By means of a lawsuit Bouchet secured the recognition of his rights, and as an appropriate characterization of his experience caused himself to be known forever after as "le Traverseur des voyes perilleuses." Apropos of this incident, Mr. Picot suggests that the condemnation passed by A. Piaget, Romania, XXI 581, on Octavien de Saint-Gelays for having (apparently) appropriated the greater part of the poems of Charles d'Orléans in a volume entitled *La Chasse et le Deport d'amours*, ought probably to have been addressed to the publisher of the work, our friend Vérard. In both cases the motive of Vérard's *supercherie* would have been the same, viz. to gain a wider sale for his books. Saint-Gelays, it should be observed, had been dead for some seven years, when his name was attached to the plagiarized edition of the poems of Charles d'Orléans. Mr. Piaget appends a defence of his former position, in which the force of Mr. Picot's suggestion seems not to be broken.

Mélanges. A. Thomas. Le latin *-itor* et le provençal *-eire*. Thomas having explained (Rom. XXI 17) that Prov. *deveire* is Lat. *debitor* pronounced *debéttor*, which latter is to be accounted for as an analogical formation: *-étor -étorem*, to correspond to *-itor -itorem* and *-ātor -ātorēm*, Cornu took issue, explaining the development as *debitor* > *débitor* > *debétro*, which last would regularly give *deveire*. Thomas here rejoins that the Franco-Provençal *piscator* = *peschare*, but *latro* = *laro*, which shows that *piscator* did not pass through the stage *piscatro*; and what is true of Franco-Provençal is probably true of Provençal as well.—A. Delboulle. *Buissé, boissié, bouyssé, boissé*. "M. Godefroy, sous *Buissie*, explique cet adjectif par 'de bois ou de buis.' C'est une double erreur. Ce mot signifie seulement 'orné de buis' [*boxwood*]."—G. Doncieux. Fragment d'un miracle de sainte Madeleine. Restitution of the text of a fragment (78 verses) of an Anglo-Norman poem preserved in the library of Trèves.—A. Thomas. Chrétien de Troyes et l'auteur de l'*Ovide moralisé*. In two of the MSS of the *Ovide moralisé* the authorship of the poem is attributed to Chrétien Legouais. Thomas here shows that this name is probably a blundering misapplication of the phrase *Crestien li gois*, with which the author of the *Philomena* (incorporated in the *Ovide moralisé*) characterizes himself.

This latter Crestien is most probably the celebrated Chrétien de Troyes; while the *Ovide moralisé* is thus bereft of a sponsor.—E. Picot. Le Jeu des Cent Drutz dans le diocèse de Pamiers. "Dampnamus autem et anathematizamus ludum cenicum vocatum *Centum Drudorum*, vulgariter *Cent Drutz*, actenus observatum in nostra dyocesi etc."—A. Morel-Fatio. Sur Guillaume de Machaut. The name of Guillaume de *Machaut*, which was often misspelled *Michaut* even in France, is found disguised in certain Catalan citations of a Spanish work by Torres Amat, under the forms *Mechant*, *Mexaud* and *Maixaut*.—B. Hauréau. Jean de Hesdin, le *Gallus Calumniator* de Pétrarque. "Jean de Hesdin, religieux de l'ordre des Hospitaliers de Saint Jean, docteur en théologie, auteur de très gros commentaires sur différents livres de l'Écriture sainte, aurait certainement mérité que la postérité s'inquiât de lui quand il n'aurait pas écrit contre Pétrarque et quand Pétrarque n'aurait pas écrit contre lui. Il n'est donc pas sans intérêt de faire un exact recensement de ses œuvres."—E. Picot. Complément de l'Oraison d'Arnoul Greban à la Vierge (173 verses).

Comptes rendus. De Nicolao Museto (gallice Colin Muset) francogallico carminum scriptore, thesim Facultati litterarum parisiensi proponebat Joseph Bédier (G. Paris). "[L'auteur] a surtout fait servir l'aimable *vielleur* du XIIIe siècle à appuyer la thèse (car s'en est bien une) qu'il soutient contre M. Jeanroy et en général contre tous ceux, ou peu s'en faut, qui ont parlé de la poésie lyrique française du XIIIe siècle: tous en ont relevé la banalité conventionnelle, le manque de sincérité dans le sentiment, et surtout l'extraordinaire uniformité . . . Mais [M. Bédier] prétend qu'avec un peu d'attention et de perspicacité on découvre bien vite dans la mise en œuvre de ce fonds commun des différences toutes personnelles, et il le prouve en étudiant comparativement les chansons de Conon de Béthune et celles de Colin Muset, où se révèlent non seulement deux existences, mais deux âmes et deux caractères poétiques très différents." M. Paris devotes ten pages to a series of exhaustive discussions and emendations.—Rev. Robert Williams. Selections from the Hengwrt MSS preserved in the Peniarth Library. Vols. I and II (G. Paris). Of these volumes the first contains *Y seint Greal*, "being the adventures of King Arthur's Knights of the Round Table in the quest of the Holy Greal, and on other occasions. Originally written about the year 1200. Edited with a Translation and Glossary"; and the second contains the *Campen Charlymaen*, etc. Vol. I appeared as early as 1876, when the death occurred of the Rev. Robert Williams, who left the texts and part of the translations of vol. II in the printer's sheets. The work was completed in 1892 by the Rev. G. Hartwell Jones. "Il est regrettable qu'elle n'ait pas été faite avec une meilleure méthode et un plus grand souci de l'utilité des lecteurs."—M. Lanusse. De l'influence du dialecte gascon sur la langue française de la fin du XVe siècle à la seconde moitié du XVIIe. Thèse présentée à la Faculté des lettres de Paris (P. Meyer). The influence of the Gascon on the French language was exerted chiefly in the 16th century. It was principally due, in the current speech, to contact with the *cadets* (younger sons) of Gascony (the word *cadet*, earlier *capdet*, is Gascon) who journeyed northward in

quest of fortune; in the case of the literary language it is attributable to the numerous Gascons who in the 16th century wrote in French. M. Lanusse has sought to discover the traces of this double influence in pronunciation, vocabulary and syntax. "Dans cette recherche il a fait preuve de beaucoup d'érudition, mais il a, sur tous les points, exagéré sa thèse."—*Studi dialettali veneti*: I. M. Goldstaub und K. Wendriner. Ein toscos-venezianischer Bestiarius, herausgegeben und erläutert. II. F. Novati. *La Navigatio Sancti Brendani* in antico veneziano, edita ed illustrata. III. L. Luzzatto. I dialetti moderni delle città di Venezia e Padova (E. G. Parodi). Minute critique of 14 pages.

#### Périodiques.

Chronique. "M. Henry A. Todd a été nommé professeur de philologie romane à Columbia College, New-York."—"M. John E. Matzke a été nommé professeur de philologie romane à l'université 'Leland Stanford Jr.,' Palo Alto, Californie."—The French Institute has awarded the Volney prize to the Abbé Rousselot for his book, *Les modifications phonétiques du langage étudiées dans le patois d'une famille de Cellefrouin*.

Livres annoncés sommairement (46 titles).

#### Juillet.

G. Paris. *La Chanson d'Antioche* provençale et la *Gran conquista de Ultramar* (fin). Continued from Rom. XVII (1888) 513-41, XIX (1890) 562-91. "Je crois donc que nous avons dans le fragment de Madrid et dans les parties du poème auquel il appartient que nous a conservées la *Gran Conquista de Ultramar* les restes de la *Canço d'Antiocha*, œuvre du chevalier limousin Grégoire Bechada, attaché aux seigneurs de Lastours, composée environ de 1130 à 1145. La valeur historique de ce poème ne me semble nullement à dédaigner: il contient certainement beaucoup de renseignements dus à des témoins oculaires. Mais il est surtout précieux pour ce qu'on peut appeler l'histoire poétique de la première croisade. . . . En somme, le poème de Grégoire Bechada, intéressant par sa date, par son sujet, n'était pas à mépriser pour sa forme et paraît avoir justifié l'estime qu'il avait inspirée aux contemporains. La découverte d'un fragment original de ce poème et de la traduction partielle qu'en a faite la *Conquista* apporte à la littérature provençale un véritablement enrichissement, et il serait fort à désirer qu'on retrouvât en Espagne les restes, qui y subsistent peut-être encore, du précieux manuscrit auquel appartenait notre fragment. . . . Qu'est-il devenu depuis le XVIIe siècle? C'est aux archéologues limousins à le rechercher: il y aurait là une belle découverte à faire."

L. Gauchat. Les poésies provençales conservées par des chansonniers français (40 pages). Several manuscript collections of French chansons preserve a number of pieces, in the aggregate considerable, of Provençal verse. These are here enumerated in detail, assigned as fully as possible to their respective authors, studied under various of their aspects, and, in the case of one of the most important MSS, diplomatically reproduced.

Comte E. Cais de Pierlas et P. Meyer. Mémoire en provençal présenté, en 1398, au comte de Savoye par les Grimaldi de Beuil. Text of a document of some historical and linguistic interest, with remarks.

A. Piaget. Jean de Garencières (60 pages). Jean de Garencières is a personage so little known to history that there is some difficulty in identifying him among the Garencières of his time. He was the son of Jean de Garencières, seigneur de Croisy, and to distinguish him from his father he is commonly called Jeannet de Garencières. As a child, in 1396, he was a member of the "expedition de Hongrie"; in 1403 he is found in the retinue of the duc d'Orléans; in 1406 he and other knights are interdicted by letters royal from engaging in "certains joustes ou faiz d'armes" which they had organized; in 1407 he is taken prisoner by the English at the siege of Bourg, etc. The poetry of Garencières begins with a little poem entitled *L'enseignement du dieu d'Amours*, in which we learn how, while still a "jeune valleton," he has determined to "se bouter en l'amoureux mestier," and how, unfortunately for him, the blond damsel of his choice is "si gente, si longue, si droicte, si gracieuse," that she is already surrounded by a whole court of admirers. The MS Bib. Nat., fonds français 19139, contains fifty-one pieces, ballades, rondeaux, complaints, etc., most of which are of the composition of Garencières, whose "devise amoureuse," prefixed to nearly all, is expressed in the words *Vous m'avez*. A considerable number are here published for the first time. One ballade, modernized and done over by two different rhymers, is printed in separate redactions in the *Jardin de Plaisance*; it reappears, at last in its original form, in this article. The most notable event of Garencières's literary career was his passage at arms with Charles d'Orléans. In the latter's *Poème de la Prison* appear two spirited ballades, one entitled *Orleans contre Garencieres*, the other *Response de Garencieres*. Charles d'Orléans, assuming for the moment to speak in the person of the *dieu d'Amour*, complains of the Don Juans of his time, and in particular of Garencières, "roy des heraulx pour bien mentir." The latter's rejoinder, addressed to Cupid, concludes as follows:

Prince, s'on doit avoir vaillance  
Pour mentir a grant habondance  
Et pour faulseté maintenir,  
Vous verrez icellui venir  
A grant honneur, n'en doutez mie,  
Qui, contre raison, veult tenir  
Le droit de vostre seigneurie.

A. Morel-Fatio. Notes de lexicologie espagnole. Treats half a dozen items of interest. The etymology of *cada* (every), conclusively shown by P. Meyer in 1873, from its use in Folk-Latin, to be Greek *κατά*, is here credited as a lucky guess to a Spaniard writing in 1791.—The MS of the *Cancionero de Baena* bears the following indication of its authorship: "el qual dicho libro . . . fizo e ordeno e compusso e acopilo el *judio* [i. e. *indigno*] Johan Alfonso de Baena." In vol. IV of his *Antología de poetas*



*Uricos castellanos*, Menéndez Pelayo, on the strength of the exploded error that *judino* is the reading of the MS, would still make out that Alfonso de Baena was a *Jew*, in spite of the fact that no such form of the word for 'Jew' is known to have been ever used in Spain (or elsewhere), not to speak of the improbability that an author, under the circumstances, would have thus proclaimed his Jewish origin.—By the side of the regular subjunctive form *plega* of *placer* stands a form *plegue*, especially in the phrase *plegue d Dios* 'please God!' This is probably due to a confusion between the regular *plega d Dios* and the popular corruption (*plega*) of *prega* (Lat. *preca* or *precat*) *d Dios*, leading to the inference of a corresponding subjunctive form *plegue*.

Octobre.

A. Thomas. Les noms de rivières et la déclinaison féminine d'origine germanique. By declension of Germanic origin Mr. Thomas means the declension in *-ain*, admitting, however, that the implied origin of this declension is by no means accepted by all scholars. Jules Quicherat long since pointed out that certain names of rivers, which in Latin were of the 1st declension, present to-day in French a masculine termination in *-ain*, *-in* or *-ing* (le Loing, Lat. *Lupa*; le Mesvrin, Lat. *Magavera*; le Thérain, Lat. *Thara*). He supposes that the French names were formed by the addition of a suffix *-inus* (*Lupinus*, *Magaverinus*, etc.). Lindström observed that the oldest documents had the forms *-ain* and *-ein*, but not *-in*. This led him to hesitate between an ending *-anus* and an accusative form in *-ain*. Thomas, following Longnon, believes that "les noms *Loing*, *Mesvrin*, etc., sont incontestablement des restes de l'ancienne déclinaison française et doivent être mis sur la même ligne que les deux débris conservés par la langue actuelle et souvent cités : *nonnain* et *putain*." (The explanation of these 'débris' is to be sought by Gaston Paris in a special article.) In good Latinity the names of rivers of the 1st declension are, with some exceptions, masculine; in the Low Latin period the masculine gender becomes exceptional, and the names in question may accordingly be considered to have been originally feminine in French; if they still later become masculine, it is doubtless under the influence of the numerous masculine terminations in *-ain*, *-ein* and *-in* (a similar case is that of a church in the diocese of Limoges, now called *Saint-Barbant*, but originally *Sainte-Barban* = *Barbain*). Quicherat had cited six of these names of rivers. Thomas declares that of some eighty river-names in *-ain*, *-in* or *-ien*, probably the greater part are to be explained in the same manner as *nonnain*, *putain*. He gives a certain number the origin of which may be considered certain, and a much longer list of names inviting scrutiny.

H. L. D. Ward. Lailoken (or Merlin Sylvester). The purpose of this paper is nowhere stated, nor does the well and favorably known author, who writes in English, vouchsafe to inform us anywhere in his 'Introductory Notes' what he means by "our Part I" and "Part II of our narrative," until we finally fetch up, absolutely without other premonition, at a "Part I.—St. Kentigern and Lailoken," which proves to be a face-to-face repro-

duction of a chapter from Bower's *Scotichronicon*, entitled 'De mirabili paenitentia Merlini vatis,' and of a hitherto unpublished portion of Cotton MS Titus A. XIX, with the indication, "Narratives of Lailoken, headed (in another hand) 'Vita Merlini siluestris.' In 2 Parts." Part II ("King Meldred and Lailoken") is mistakenly printed in different type from that used in Part I, by which the reader's comprehension of the article is still further bewildered. "People had certainly begun to identify Lailoken with Merlin, when the narrative in Titus A. XIX [which we are not told is in store for us] was written. It says of him: 'qui Lailoken vocabatur quem quidam dicunt fuisse Merlinum, qui erat Britonibus quasi propheta singularis, sed nescitur.' Again, Lailoken utters that prophecy about a triple death (in this case told of himself), which we regard as essentially Merlin-esque, because we know it well in the French Romance. And lastly, at the end of Part II, when it has been told how he was buried at Drumelzier in Tweeddale, 'in cuius campo lailoken tumulatus quiescit,' the following couplet is added:

Sude perfossus, lapidem perpessus, et undam,  
Merlinus triplicem fertur inisse necem.

In all other respects Lailoken is very different indeed from the semi-daemon who attached himself to the early Kings of Britain."

Mélanges. A. Thomas. D'un comparatif gallo-roman et d'une prétendue peuplade barbare. In the department of the Marne there is a commune officially known as *Courtisols*; the name was formerly *Courtisor*, and is pronounced to-day *Courtisou*. In his *Dict. topographique de la Marne* (1891) M. Longnon has: "*Courtisols*, *Curtis Ausorum*, semble avoir pour second élément le nom de quelque peuplade étrangère." But a document of the year 847 gives for *Courtisols* the Latin *Curtis Acutior*, which latter word, in its accusative form, would have regularly become, in French, *avisor*. Another example of *acutior* in the topography of Gaul occurs in the name *Montaguzon* (near Agen), in the 11th century *Montaguzor* = *Montem acutior*. For similar comparatives note "villa quae dicitur *Monte Subteriore*" (*Monstereux*) and "in *Monte Superiore*" (*Monseveroux*).—A. Salmon. La laisse 144<sup>1</sup> du *Roland*. Argues in favor of the genuineness of the *laisse* (which is not found in the Oxford MS) and endeavors to establish the text.—J. Cornu. Révision des études sur le Poème du Cid. A considerable number of emendations and rectifications to the text of the *Poema del Cid*.—G. Huet. Sur l'origine du poème *De Phyllide et Flora* (of the *Carmina Burana*). From resemblances to characteristic peculiarities of the *chansons de geste*, the author argues in favor of French origin.—G. Paris. La chanson composée à Acre en juin 1250. Characterized by P. Paris as "cette belle chanson où l'on engage Louis IX à ne pas quitter la Terre Sainte avant d'avoir visité Jérusalem et délivré tous les chrétiens restés captifs." Here critically edited.—A. Salmon. *Entrecor—puin* (*helt*). "*Entrecor*—c'est une partie de la poignée, une sorte de bobine, renflée en son milieu . . . *puin*—c'est le pommeau. Mais *helt* n'est pas aussi sûr.—G. Paris. *Bédène*. Il me paraît certain qu'il s'agit ici d'*ane*,

'canard' en anc. fr., et non d'asne ("bec de canard," and not "bec d'âne," as Littré spells the word).—A. Bos. *Marmot, marmeau*. "En résumé, *marmot*, ladin *marmont* < *murem montis*, a signifié d'abord marmotte, puis singe et, enfin, petit enfant. Quant à *marmeau*, petit enfant (diminutif de *merme* < *minimum*), il s'est probablement confondu avec *marmot*."—E. Langlois. J. Molinet auteur du mystère de S. Quentin. *L'Histoire de Monseigneur S. Quentin*, attributed to Molinet on internal evidence and MS testimony.—Ad. Hatzfeld, A. Thomas. *Coquilles lexicographiques*. Continued from Rom. XX 464, 616.

Comptes rendus. Mémoires de la Société néo-philologique à Helsingfors (G. Paris). "Rien n'est plus intéressant et plus digne de sympathie que les efforts que font depuis quelques années en Finlande un certain nombre d'hommes jeunes et convaincus pour y développer les études sérieuses de philologie moderne et spécialement de philologie romane . . . Ils ont fondé, à Helsingfors, le 15 mars 1887, un *Club néo-philologique*, devenu en 1891 une *Société néo-philologique*, qui, de 17 membres, a passé, s'accroissant chaque année, à 88, et qui forme une base très solide pour l'action qu'ils poursuivent tant à l'université qu'à côté d'elle."—G. Rydberg. Le développement de *facere* dans les langues romanes. Thèse pour le doctorat (G. Paris). "Cet ouvrage n'est pas seulement, comme l'auteur semble le dire trop modestement dans sa préface, un recueil de faits et un résumé d'opinions présentées antérieurement. Le jeune philologue suédois auquel nous le devons apporte partout une critique très indépendante et généralement très perspicace, et sur plus d'un point les explications qu'il propose sont à la fois nouvelles et justes."—F. Ramorino. La pronunzia popolare dei versi quantitativi latini nei bassi tempi ed origine della verseggiatura ritmica (G. Paris). "Depuis quelques années on s'est occupé aux points de vue les plus différents des origines de la versification romane, qui est, comme on sait, fondée sur l'accent et le nombre de syllabes (l'assonance ou rime n'est qu'accessoire), par opposition à la versification classique, fondée sur la quantité et le pied . . . Les travaux de MM. W. Meyer (de Spire), Kawczynski, Vernier, Havet, Henry, Thurneysen, Becker, Ronca, Stengel, d'autres encore, n'ont cependant pas, malgré le très grand mérite de plusieurs d'entre eux, réussi encore à l'élucider. M. Ramorino nous apporte ici une solution nouvelle, qu'il regarde comme définitive, et qui mérite, tout au moins, d'être prise en très sérieuse considération, car si elle ne résout pas, à mon avis, le problème tout entier, elle en éclaire d'une façon qui me paraît décisive quelques-uns des côtés les plus obscurs."—J. Lair. Étude sur la vie et la mort de Guillaume Longue-Épée (G. Paris). "Cette belle publication nous intéresse d'abord à cause de la nouvelle édition critique qu'y donne M. Lair du précieux petit poème rythmique . . . sur la mort de Guillaume I de Normandie (943) . . . ensuite à cause des nouveaux documents que le savant éditeur apporte à la curieuse question de la chanson de la *Vengeance Rioul* (voy. Rom. XVII 276)."—C. Steinweg. Die handschriftlichen Gestaltungen der lateinischen Navigatio Brendani; —F. Novati. La Navigatio Sancti Brendani in antico veneziano (C. Boser). "L'étude de la légende, et plus particulièrement du *voyage océanique*, de

saint Brendan, a pris dans ces dernières années un nouvel essor . . . Cependant on est obligé d'avouer que le progrès accompli est loin de répondre à un effort aussi multiple et aussi considérable . . . Il me semble que tout ce qui a été dit sur la question, après les travaux de Schröder, Suchier et Zimmer, a presque autant contribué à embrouiller les choses qu'à les éclaircir."—A. Stimming. Bertran de Born (A. Thomas). "La nouvelle édition de Bertran de Born que vient de donner M. Stimming diffère profondément de celle qu'il avait publiée en 1879, et se rapproche tout à fait par la disposition matérielle, comme par le caractère intrinsèque, de celle que j'ai donnée en 1888."—A. Devaux. Essai sur la langue vulgaire du Dauphiné septentrional au moyen-âge (P. Meyer). "Cet ouvrage est une thèse de doctorat présentée à la Faculté des lettres de Grenoble. C'est sans doute l'une des meilleures thèses que cette Faculté ait reçues : à Paris même on en a admis qui ne la valaient pas. Le sujet est bien limité, bien compris, traité avec compétence."—Ph. Aug. Becker. Jean Lemaire, der erste humanistische Dichter Frankreichs (Ch.-M. des Granges). "Du moins, les érudits et les critiques ne pourront se dispenser de le consulter, et tout en faisant leurs réserves sur le mérite absolu de Jean Lemaire, ils jugeront avec nous que M. B. vient d'écrire d'une manière aussi définitive que possible un des plus intéressants chapitres de l'histoire de la littérature française au XVI<sup>e</sup> siècle."

Périodiques. Apropos of a highly important article by A. Horning in the *Zeitschrift für romanische Philologie*, XVII 160 sqq., *Ueber Dialektgrenzen im Romanischen*, G. Paris writes at length : "Dans cette très intéressante étude, M. H. résume avec beaucoup de clarté le débat qui s'est élevé entre les romanistes depuis le mémorable article de P. Meyer sur le franco-provençal et la question des dialectes et de leur limite ; il oppose à l'opinion de Meyer, que j'ai adoptée ainsi que MM. Gilliéron, Schuchardt, Gauchat et la plupart des philologues, des objections diverses, toutes réfléchies et dignes d'attention. . . . En résumé, la position que prend dans la discussion en question un savant de la valeur et de la conspécution de M. Horning est assurément un fait important, et plusieurs de ses remarques méritent d'être prise en sérieuse considération ; mais je ne puis trouver qu'il ait réussi à ébranler une théorie qui me paraît toujours être absolument simple, conforme à la nature des choses telle que nous pouvons la concevoir, et confirmée par la plupart des observations qui ont été faites avec la rigueur et l'absence de parti pris désirables."—*Publications of the Modern Language Association of America* (G. Paris). L. E. Menger. The Historical Development of the Possessive Pronoun in Italian. "Cet excellent travail, fait avec autant d'application que de méthode, éclaire véritablement le sujet auquel il est consacré."—*Studies and Notes in Philology and Literature* (G. Paris). "Nous accueillons avec grand plaisir cette annonce et ce spécimen qui est fort intéressant." G. L. Kittredge. The Authorship of the English *Romaunt of the Rose*. "Contrairement à l'opinion de M. Lounsbury, qui revendique pour Chaucer cette traduction dont on ne possède que 7700 vers, M. K., après une étude fort attentive et fort méthodique, conclut que le *Romaunt* n'est pas de Chaucer, à l'exception peut-être

des 1704 premiers vers (exception admise par MM. Kaluza et Skeat).”—E. S. Sheldon. *The Origin of the English Names of the Letters of the Alphabet*. “Étude excellente, qui intéresse la philologie romane et spécialement française tout autant que l’anglaise.”

Chronique. Eduard Schwan died at Giessen, his native place, July 27, 1893, at the age of 35 years. After having been *privat-docent* at Berlin, and having lectured at Breslau for one semester as substitute for Prof. Koschwitz, he had just been appointed professor of Romance philology at Jena when he was stricken by a fatal malady. For one of his years his publications were important. The second edition, completely rewritten, of his *Grammatik des Altfranzösischen* appeared in the year of his death. Although open to frequent criticism, it is by far the best grammar of Old French phonology and morphology.—The Académie des Inscriptions has awarded the La Grange prize to Émile Picot for the publication, in collaboration with the late Baron James E. de Rothschild, of the *Mystère du Viel Testament*, under the auspices of the Early French Text Society.—A *Société des parlers de France* has been organized at Paris, under the presidency of Gaston Paris, and the vice-presidency of Paul Meyer and Jules Gilliéron. The membership fee has been placed at 6 francs, which covers the price of subscription to the *Bulletin* of the Society.—More recently there was constituted in Paris the *Société d’histoire littéraire de la France*, MM. G. Boissier president, and Petit de Julleville and Dezenneris vice-presidents. The annual fee is 20 francs, including subscription to the organ of the association, the *Revue d’histoire littéraire de la France*.—The first installment of an *Altfranzösische Grammatik* by Prof. H. Suchier has made its appearance. It is conceived on a different plan from that of the lamented Prof. Schwan, and will be considerably more extensive.—M. Longnon has discovered in a MS of the Paris National Library a wellnigh complete copy of Froissart’s lost romance of *Meliador*.

Livres annoncés sommairement (17 titles). Theophilo Braga e la sua obra, por T. Bastos (pp. ix, 508). Theophilo Braga has written some hundred volumes; he has composed poems, tales, works philosophical, aesthetic, sociological, political; he is in Portugal the representative of Positivism and the leader of the Republicans. At the same time, he is the historian of Portuguese literature. “Son œuvre inégale, disproportionnée, contradictoire en bien des pages (suivant que l’auteur a passé de l’école de Hegel à celle de Comte, ou qu’il s’est exalté pour les Germains, les Arabes ou les Touraniens), est en tout cas une mine de faits prodigieusement riche et aussi une mine d’idées qui, pour n’être pas toujours bien approfondies et bien sévèrement contrôlées, n’en sont pas moins fort souvent originales et quelquefois remarquablement justes et fécondes.” As a folklorist he has gained wide recognition. Braga was born at Ponta Delgada (Azores), February 24, 1843. He is preparing a new edition, entirely recast, of his great History of Portuguese Literature.

H. A. TODD.

BEITRÄGE ZUR ASSYRIOLOGIE UND SEMITISCHEN SPRACHWISSENSCHAFT, herausgegeben von FRIEDRICH DELITZSCH und PAUL HAUPT. Dritter Band, Heft 1 (pp. 1-188). 1895.

The first Heft of the third volume of the Beiträge contains three articles of considerable length.

The first of these (pp. 1-59) is a study by C. Brockelmann of the *Kitāb al-Wafāʾ fi faḍāil al-Muṣṭafāʾ of Ibn ʿAuzī*, according to the Leiden Manuscript. This work belongs to that class of writings in which, since the fourth century after the close of the great canonical collections of Islām, the Mohammedan scholars attempted to arrange according to later points of view and to turn to some practical use the constantly accumulating mass of religious tradition. Brockelmann points out that while the majority of these works were religious-legal in character, that of Ibn ʿAuzī was written solely in the interest of science and of education. Ibn ʿAuzī in his introduction states as his reason for producing such a work that many of his co-religionists had a very imperfect knowledge of the real excellence of the character of the Prophet. Although it is true that such a statement had become at that time almost a stereotyped formula, it is evident that the author's object was to collect and present in a convenient compass the chief credible traditions regarding the virtues of Mohammed. The themes of the work are the personality of the Prophet, his activity as a teacher and as an opponent of error, his private life and death, and his final appearance on the Day of Judgment. Ibn ʿAuzī was not content, however, merely to collect and set forth the views of others. He occasionally not only criticises the historical value of his material, but in some instances ventures into theological discussions and even into lexicographical explanations.

Brockelmann gives in chronological order the chief sources of Ibn ʿAuzī's work (pp. 8-27). This is not a difficult task, because, with few exceptions, whenever a tradition is mentioned, the author, in accordance with the demands of the strict traditional style, gives a full *Isnād*, or citation of the unbroken line of authorities for the tradition back to the original written source, and then the list of authorities upon which that depended back to one of the Prophet's companions, from whom the tradition originated.

Brockelmann closes his treatise with twenty-eight selections from the text of Ibn ʿAuzī's work (pp. 28-59).

Siegmund Fränkel's article on sporadic sound-change in the Semitic languages (pp. 60-86) is really a criticism and correction of certain views expressed by Barth in his *Etymologische Studien*.<sup>1</sup> Fränkel recognizes the necessity of a systematic treatment of Semitic etymology, and admits the excellence and thoroughness in many points of Barth's work in this field. His chief objection to the results of Barth's investigations, however, is that the latter attributes all sound-change merely to phonetic influences. Fränkel formally states as his theses against such a view (pp. 61-62) that sporadic sound-change arises from the fact that when a word is attracted by the analogy in meaning of some other word representing the same class of ideas, the first word becomes

<sup>1</sup> *Etymologische Studien zum semitischen, insbesondere zum hebräischen Lexicon* (Leipzig, 1893).

also phonetically similar to the second, and, furthermore, that words related in sense and similar in sound actually assimilate in meaning; that the meaning of a word can be specialized by the influence of another word which is similar in sound and related in sense.

As an example of the first phenomenon of sound-assimilation, Fränkel cites the identity of the Arabic *رفس* and the Hebrew *רמס* 'to tread.' In this case the change of the middle radical is due to the influence of the stem *רמש* 'to creep,' which is analogous in meaning to *רמס*. As an instance of an assimilation in meaning, he mentions the Hebrew stem *נגע*, the original meaning of which was 'touch.' The further development into the meaning 'smite' (cf. *נגע* 'plague') was caused by the influence of the two stems *נגף* and *נגח*, both of which are similar in sound and of allied meaning.

Fränkel expresses grave doubt as to the correctness of Barth's assumption of numerous cases of metathesis, by means of which he arrives at new derivations and etymologies (p. 63). Thus, in the case of *אֶבְגֵּט* 'a girdle,' which

Barth considered identical with *اطنابة*, Fränkel calls attention to the fact that *اطنابة* means not 'a girdle,' but 'a small strap for fastening the girdle.'

He considers, moreover, that the pronunciation of *אֶבְגֵּט*, as indicated by the traditional vowelling, is strongly suggestive of *אֶבְגֵּרֶה*, which is certainly a foreign word. In view of this, and also because, according to his view, the words *חנר* and *מוח* 'bind, gird' are probably of foreign origin,<sup>1</sup> he adheres to Barth's first opinion, expressed in his 'Nominalbildung,' 226, l. 2, as well as to that of Erman (ZDMG. 46, 110), that the word *אֶבְגֵּט* is of Egyptian origin (from the stem *bind* 'bind'). Fränkel does not mention, however, that the

stem *طنب*, seen in *اطنابة*, appears also in the Arabic *طَنْب* and the Syriac *טונבא* 'tent-rope.' The Arabic word means also 'a tendon of the body' and 'the root of a tree,' and the general signification of the stem seems to be 'to be crooked,' hence 'intricate,' from whence the derivatives 'tent-rope' and 'strap.' There is a stem *ṭapānu* in Assyrian, probably 'to bend, direct, rule,' from which the well-known *miṭpānu* 'bow' is a derivative, and which appears in II R. 27, 23 in connection with the word for 'chariot,' *ṭapānu ša narkabtī*, in such a way as to seem synonymous with *ṣamādu* 'bind, fasten.' In II R. 34, 41 also, the noun *ṭappānu* is given as a synonym of *ṣindu ša aṣi* 'a physician's bandage.' In view of the similarity both in form and meaning of the Assyrian *ṭapānu*, the Arabic *طنب* and the Hebrew *טנט* (א), it does not seem impossible, in spite of Fränkel's objection, that Barth may be right in assuming that it may not be necessary to seek the derivation of *אֶבְגֵּט* outside of Semitic.

<sup>1</sup> *חנר* (with *ח*) is represented by the Assyrian *igāru* 'an enclosing wall' and *ugāru* 'a

field.' *מוח* is usually considered cognate with the Arabic *حزام* 'a girdle' (cf., however, ZDMG. 46, 112, 116).

Fränkel rightly objects (p. 67) to Barth's identification of שָׁמַד 'destroy' with the Arabic سَدِم 'to stop up,' because the latter is probably a cognate of the Hebrew סָתַם 'to stop up,' used of wells and springs. שָׁמַד is, however, undoubtedly a cognate of the Assyrian *šamātu* 'to cut off,' found in II R. 67, 24: *uxinušu ašmuṣma* 'I cut off his revenue' (?). The familiar adjective *šamṣu* 'sharp' is a derivative of this stem.

Fränkel doubts also (p. 77) the identity of Arabic قَتِين 'thin, feeble' and the Hebrew קָטָן 'small,' owing, as he states, to the existence of the Ethiopic form *qaṭīn*, cited by Barth himself. Fränkel thinks that the Hebrew word is cognate rather with قُطْن = קוּטָנָה = 'cotton.' It seems probable, however,

that such a form as the Arabic قَتِين with ٢ may be connected with similar forms with ٣, because the latter consonant might arise from an original ٢, by a partial assimilation, either to the initial ڤ or to the final ڤ, according to its proximity to either consonant. In such a form as قُطْن the ٢ may have become ٣ by being brought into vowelless proximity with the final ڤ. We may suppose that the Assyrian form *nadānu* with *d*, as opposed to the Hebrew נָתַן and the rare Assyrian *natānu* with ٢ (Strm. K, 662, 38), arose in some such way as this.

After a number of highly interesting and scholarly comments on Barth's work, omitting, however, the discussion of all derivations bearing on the Assyrian, Fränkel closes his treatise with some valuable remarks regarding the nature of etymological work in general. He warns scholars that etymological comparisons do not usually admit of mathematical proof, but frequently depend rather on the ingenuity and imagination of the investigator. This is particularly true in the case of Semitic etymological work, because we have such scanty lexicographical remains of some of the languages. Bearing this in mind, Fränkel hesitates to admit the possibility of such an extensive occurrence of metatheses between the various dialects as that implied by Barth's work. He adds that an absolute similarity in meaning between many words, with only a slight variation in sound, is frequently the cause of comparisons based on metathesis and sporadic sound-change. As soon, however, as the slightest suspicion arises that in one dialect the word in question has obtained its meaning in the written language, either as a final product of a long period of development or as a metaphor, it is evident that the investigator must abandon his comparison.

Fränkel finally lays down, as follows, the lines along which the student of Semitic etymology must do preliminary work before the study is placed upon a sound scientific basis:—

I. All certain cases of sporadic *sound-change* within the individual Semitic languages should be collected, always bearing in mind, however, the influence of the dialect on the written language.

II. All certain cases of *sound-agreement* between the different Semitic languages should be collected.



III. First all the metaphors peculiar to the individual Semitic languages, and then the transitions in meaning shown by cognate roots in the different languages, should be collected. These investigations should be carried on upon the broadest possible basis, with most careful consideration of the modern Semitic dialects, and in some cases even of non-Semitic languages, because the creative imagination which influences speech often produces similar figures and metaphors in totally distinct languages.

Fränkel's article gives the impression of being the thoughtful work of a most conscientious and cautious scholar.

The third and last article in the *Beiträge* is a most elaborate historical treatise on the fall of Nineveh and the prophetic writing of Nahum of Elkosh (pp. 87-188). This work, which is the result of the combined labors of Colonel Adolf Billerbeck and Dr. Alfred Jeremias, is divided into three chapters, both authors sharing the labor of the first two, while the third is entirely the work of Col. Billerbeck.

The first chapter (pp. 87-106) contains a translation of Nahum's oracle against Nineveh, with an historical and Assyriological commentary, while the second (pp. 107-49) is a history and description of the city of Nineveh from earliest times until its downfall.

The opinion held by a number of commentators on the book of Nahum (for example, Schrader, *KAT.*<sup>2</sup>, p. 452), that the prophet's vivid allusion to the destruction of Thebes (3, 8. 10) shows that the siege of that city must have been still fresh in the popular memory, and that consequently the oracle must date from very shortly after 664 B. C., is very properly objected to (p. 95). As has been pointed out by previous commentators, it is perfectly possible to suppose that an Israelitish prophet might refer many years afterward to this great triumph of the Assyrian arms, and see in it a prophetic type of Assyria's own downfall.

On p. 96 the writer offers the interesting suggestion that the מַפְיִץ of Nahum 2, 2. 4 (which he reads מַפְיִץ) may have been the Scythian horde, instead of the first Median attacks against Nineveh, which would have been hardly sufficient to awaken the prophet's hope to the extent implied by the oracle. A comparison of Jer. 6, 22-3, which is usually regarded as a reference to the Scythian invasion of Palestine, seems to lend probability to this assumption.

The expression שְׁעָרֵי הַנְּהָרֹת of Nah. 2, 7 is explained (p. 101) as alluding to the filling up of the great ditches which were intended to protect Nineveh in case of siege.

The second chapter closes (pp. 139-49) with a brief but interesting discussion of the origin and development of the Medes as a people, the records relating to their various attacks on Nineveh, and the way in which the city must have been approached by the enemy in the final siege, which must have lasted more than two years. The author doubts the truth of the tradition that Nabopolassar of Babylon aided the Medes directly in their overthrow of Nineveh. His idea is that Nabopolassar more probably concentrated his forces on weakening the Assyrian power in the Euphrates valley, leaving the actual siege of Nineveh to Cyaxares alone.

The third and last chapter (pp. 149-88) is an archaeological and scientific

military description by Col. Billerbeck of ancient Assyrian fortifications, and a treatise on their use in the warfare of the period, illustrated with numerous plates. It is followed by three maps explanatory, respectively, of Nineveh and the surrounding country, of the fortifications of Nineveh, and, finally, a general map illustrating Nahum's prophecy and the overthrow of the Assyrian capital.

Billerbeck and Jeremias' article should be consulted by every one interested in the Book of Nahum and the later Assyrian history.

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